

walk together except they be agreed," and this faith must not only agree in the word, but in the doctrine of grace, and you know full as well as I do, George, that Missionism, Arminianism and Free-willism, is one thing, and grace is quite another. You also know full well, that the first named principle; to wit: Missionism's office is to sit in the seat of God—supposing *its self* to be God, in the office of qualifying, sending, paying and appointing the bounds of labor, for one to preach the gospel. So that if any good is done by the qualification, or any glory given—justice would say give it to the *qualifier*. Who is that? MISSIONISM. Who is the sender? Missionism. Then give Missionism the glory. Who is pay-master? Missionism. Who then shall have the glory for the support of the Ministry? What do you say, justice? I say Missionism. Whom are we to thank for the gospel's being sent to our settlement? Question. By whom were you sent out? Answer. By Missionism, or the Board. Then give these things the glory.

What does Arminianism say for its self? (Speak Arminians.) Arminians; Every man has a spark of grace left in his heart, and his salvation depends on whether he cultivates it or not. If he cultivates it he will be saved, if not he will be lost. Who then shall have the glory for his salvation? (Speak justice.) Justice. As I am bound to render my name to every question that comes before me I am bound to render advice in favor of the one who cultivated the spark. Enter, Mr. Clerk, the verdict on docket that human works is, by virtue of its having saved a sinner, meritorious, and deserves the entire adoration and glory of the sinner saved. Free-will—for examination. Free-will, What can you say for yourself? Free-will; I claim for myself, power to will good, or bad, soon or late, strong, or weak, and that my salvation, or damnation depends entirely, and absolutely upon my own independent sources of free-will, and that neither Devil nor God has any right or power to infringe upon or take any steps or action, for, or against me; neither for good or bad, and that the Devil, angels and God, must and shall remain indifferent, and powerless, until my good pleasure wills that the Lord shall accept me in my own will and time, and on such conditions as my will only shall suggest, and that the Devil shall in like-manner relinquish all claims as my sovereign will may, or may not, or otherwise ordains. Also if I will to hold Arminian, Free-will, Mission principles as to salvation, and then WILL to hold by claim the Bible mode of baptism—no authority, neither men, angels, nor God, has any right to disannul or reject.

So, George, you see the system under which you were baptized.

You know very well that our Saviour says, "he that believeth and is baptized shall be saved," &c. The word "*believeth*" does not apply to water baptism alone, but to all the principles of grace, not to free-will. The twelve that Christ sent out to baptize were separated unto

the gospel of Christ, to preach salvation by grace according to God's good pleasure, and that of his own will begat he us. They were not sent out to preach Arminianism, and gospel baptism. They were to go under his order, whither he himself would go, and not under the Board of directors—whither they would send others.

I suppose, George, you would not be satisfied to submit to a Campbellite's baptism, because he denies revealed justification. If so, why be content with baptism at the hands of one who, denying the sufficiency of Christ's righteousness, by substituting his own, denies the sovereign will of the Deity, by asserting the sovereign right of his own will. Each would be unbelief, yea worse than unbelief, it would be *rebellion*. Christ commanded the Apostles to do things bidden by the Pharisees, but not to do it after their manner. So if these false denominations command baptism we are to obey, not because they commanded it, but because Christ has commanded it. We are not to be baptized after their manner; that is manner of doctrine of free-will &c. It is not consistent to receive their baptism, and not their faith. "What is not of faith is sin."

So with these brief hints I leave you. If you think more of the Arminian, Free-will, Mission baptism than you do of the fellowship of the Church, you will ~~know~~ will come in, ~~for~~ shall know them.

Think of these things, George.

Give my love to sister Payne, sister Daniel's and husband, Elder Teague, and everybody else that knows, loves and obeys the truth.

I hope when I hear from you again I shall hear that you have reconsidered the case.

I will now return to the Falls of Tar River, N. C.

I was in the dark at the Falls, so dark that one could feel it, and while I was going through the dark Elder James Woodard walked in and took his seat as far back in the house as possible. I did not blame him for that, for I imagined he could see the edge of the darkness I was in, and thought he had better stop out side of it, and glad would I have been to be out side of it too. However I had some light, enough to enable me to stop. Thank the Lord for that much.

I then called on brother Woodard to come on the stand and preach. He replied: "I think enough has been said." Come up brother Woodard and preach. "I do not feel like preaching." Well come up and tell us what you do feel like then. He then came up, and while he was telling us what he did feel like, if it was not preaching it was so near like it that one in the dark where I was never would find it out unless some one would tell him, and then nine times out of ten he would not believe it.

L. I. BODENHAMER.

Dec. 22nd, 1874.

Elder Gold—Dear Brother:—

I AM in receipt of the LANDMARKS of Oct 15th, in which I find my very imperfect communication of June 24th, and a few typographical errors; one or

two at least, I wish corrected. First where it reads "my eighteenth year of age," it should read eighth year of age. Again, "then to the law I trembling plead." Should read, *fled*. "It cursed me," &c. *Me* is left out. There are others which we will not ask you to correct, and will now proceed with our experience:

I was at that time living in a new and sparsely settled country, consequently there were but few visitors to try to allay the suffering of my body which they did; but none of them could relieve my sin oppressed soul, no man of God around me to tell my grief to. In this condition I lay sometime, suffering in body and distressed in mind, feeling I was sinking down indeed, beneath God's righteous frown, and that I must soon bid a lasting farewell to all earthly objects; but thanks be unto the Lord our God for the wonderful display of his grace to me a poor needy and helpless sinner.

On a beautiful Sabbath day in the month of February 1835, I was prostrate upon my bed, my youthful wife near me, I was in a trance, or insensible as to what was going on in this world of sin, and I saw before and just above me Jesus Christ the Redeemer, in the form of a man, and just above him was God the Everlasting Father, and from him a fountain of the most beautiful and clearest water I had ever beheld was flowing

through Christ the Mediator directly into my soul, and I was enabled to drink, and drinking to rejoice with joy inexpressible and full of glory, and under this feeling I seemed to become conscious, as though I had been awake out of sleep, and in tears of joy, praise and adoration to God, inasmuch my wife was astonished at my appearance, and fell to weeping herself and asking what was the matter? My first reply was: had I been asleep? She said my eyes were not closed. I told her not to weep, I should get well, and went on telling her of the goodness of God in delivering me from the power of sin, thinking she would rejoice with me; but soon found I was mistaken. But, O the joy and comfort of a soul delivered from sin, I never have been able to express; my burden of sin was all gone, old things passed away. I had an abiding faith, which is an evidence of things not seen. O how I drank of the water of life, and felt as David declared in his prosperity: "I shall never be moved." O I felt free from sin, and the Apostle declares the blood of Jesus Christ, cleanseth from all sin. I wanted to talk of the goodness of the Lord, and instructed my wife to send a young man who was at my residence after Elder Wm. A. Knight, a distance of twenty miles. O how I wanted to see and converse with him. My wife replied: "he may be on a preaching tour, and she hoped I soon would be well and I could go and see him; I consented to her entreaties; but O the joys of a soul delivered from sin, by the reigning grace of God. O how easy now by the gift of faith to believe in the Lord that died for me, and rose again for

my justification, and to feel that my iniquities were all pardoned through the blood of the Son of God that cleanseth from all sin.

I thought I was from sin set free,
No more involved therein I'd be;
But oh, alas, I soon did find
Another law to cross my mind.

And before I was able to go and see the aged Elder in Israel I found unbelief lurking about me, I could not do that I desired to do, I was in doubting castle, and such fiery darts of unbelief hurled against me I was again brought low, my heart failed me; I was alarmed, this tenement of clay again trembled; my soul thirsted for God, and in my distress I cried unto the Lord, and blessed be God, he heard my cry, and said, "fear not, I am with thee!" O I embraced him. He said unto me "if ye love me keep my commandments." "Follow thou me." I began to search for his footsteps, read his word, found his foot prints in Jordan, and to follow him I must go there; but O I felt so unworthy, I was again frightened; but my Lord said, "be of good courage: follow thou me," and, "being justified by faith, we have peace with God, through our Lord Jesus Christ;" but good works are an evidence of the implantation of faith and likewise justify God's Children; hence the love of Christ and a sense of duty constrained me, and in much weakness, fear and trembling, I went to a reason of my hope in Christ, and, to my astonishment, was received into the fellowship of said Church, and had a few short moments of rejoicing; but the doubts, fears, temptations, &c., that harrassed my mind through the evening, and until we met next morning at the water, I shall not here attempt to express; but grace sustained me, and we met the fifth Sunday in August 1835, beside a beautiful stream, the water rippling over the sand beautifully and clear, and I was baptized by Elder W. A. Knight, and was raised from the watery grave with praise and adoration to the Lord, feeling the answer of a good conscience towards God. O what a rest I had found, how calm and serene. We repaired to the house; Elder Wm. A. Knight preached, it was a feast there; it was a day of days with me, and here a volume might be written; for after Jesus was baptized he was led into the wilderness to be tempted of the Devil, and fasted forty days and forty nights; but will close for the present.

Your well wisher, and I hope brother in Christ.

E. J. WILLIAMS.

TRIP TO GEORGIA.

It is my desire and present intention to be in Georgia during the month of Sept. If the Lord will, I hope to be at the Upatoic Association which commences on Tuesday after the 1st Sunday, and then remain in Georgia until the Yellow River Association meets, which will be on Saturday before the 4th Sunday in Sep.—[Ed.]